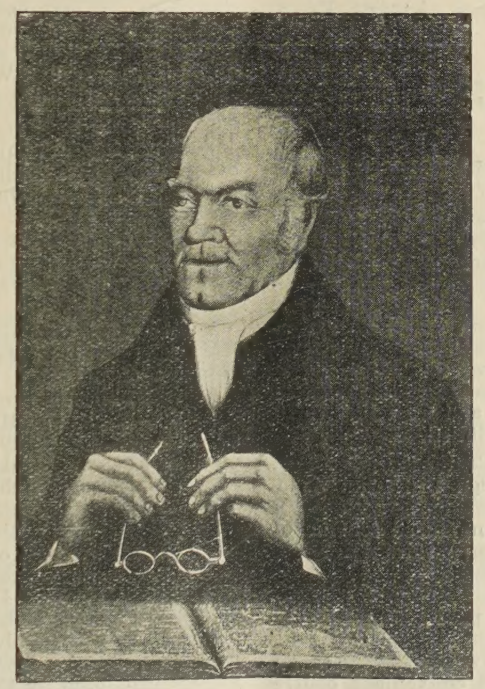
UNITARIAN MONTHLY

An Organ for the propagation of the Doctrine of Unity in Religion, Theology, Philosophy and Society.

No. 255 (Vol. XXII.)—1. JANUARY, 1925. **ONE PENNY.**



"PARSON" ASHWORTH.

(See page 8).

Notes and News.

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"
—Tennyson.

THE UNITARIAN MONTHLY.
An Organ for the propagation of
THE DOCTRINE OF UNITY
In Religion, Theology, Philosophy and Society.

This Magazine is always published ready for delivery to Churches before the last Sunday of the expiring previous month, so that local notices on Calendar covers can be distributed a week before the first Sunday of the new month. If any clients cannot send the Calendar matter to the printer in time the Magazine copies will be kept waiting so that they can be sent with Calendar ready for that first Sunday. The Calendar matter should be in the printer's hands NOT LATER than TUESDAY morning of the week for delivery of the parcel.

Contributors' copy should be in the Editor's hands on the second Tuesday of the month. EDITOR'S ADDRESS IS: NEWLANDS, AVENUE ROAD, BELMONT, SURREY.

Will Editors or publishers of exchange periodicals please post to the new address of the Editor of this Magazine?

A HAPPY NEW YEAR TO EVERYBODY.!

Mr. Frederick G. Jackson, of Leeds, refers to our notice of Miss Tagart in last issue and asks: "Would it be impertinent to suggest to that worthy lady that she should write her reminiscences of Dickens" for this magazine? The number of people who knew 'Boz' personally is now so small that anything anent him from one of them would be exceptionally interesting." In answer to this query we may say that Miss Tagart promised the Editor a few years ago that she would do something of the kind about Dickens for our Monthly, and we still live in hope that the promise may be fulfilled.

In view of its forthcoming Centenary, Tuesday, May 26th, the British and Foreign Unitarian Association has circularised each District Association of Churches with proposals for an organised scheme of propaganda and publicity as preparations for the Centenary celebrations in Whit Week—first week in June. Ministers and people are requested to include the Centenary in their public and private Church expository of Unitarianism; a combined celebration of Churches in the most convenient centre of each district; Weekly Study Circles from January to May, under the Minister; preparation by each District Association of a history of its work with notes on the constituent congregations; articles on the Unitarian Movement inserted in local papers on a date near to the Centenary; and suggestions invited to be sent to Essex Hall.

A memorial tablet to the late Rev. Alex. Farquharson, has been unveiled at the Maidstone Unitarian Church, December 7th.

The Sale of Work by the Unitarians of Ashton-under-Lyne cleared £145. One by the Blackburn Unitarians £66; another at Ipswich raised £35; and one at Highgate, London, £198; another at Maidstone £130.

The Annual Meeting of the Unitarian House Missionary College was held in the Memorial Hall, Manchester, on November 26th, when it was reported that there are ten students in residence and three others taking special courses. Mr. Francis Nicholson, F.Z.S., was elected president, and Dr. G. Jessel was added to the committee.

Alderman H. S. Carter, J. P., C.C., Mayor of Poole, who is a well known Unitarian, conducted a musical service at the Wareham Unitarian Church on November 23rd.

At Capetown, South Africa, Rev. R. Balmforth, has been delivering discourses explaining Unitarianism, inviting questions at the close of service. There is an active propaganda committee.

Our London Sunday School Society held its Annual Social and Musical Evening at Essex Hall, November 22nd, when 200 teachers, elder scholars and friends attended.

A Jubilee Bazaar at Monton, Manchester, realised £1,939, November 13th—15th.

Two days' Bazaar, Dob-lane, Failsworth, Manchester, raised £478; and a Sale of Work, at Longsight, Manchester, £102.

At the Glossop Annual Sale of Work, November 29th, which realised £265, Lord Doverdale, in his 89th year, a member of the Church spent several hours amongst the workers.

A Sale of Work at our Mottram Chapel cleared £140; another at Wood Green Unitarian Church raised £156; and one at Lewes £43; and at Swinton, Manchester, £100.

The Sunday evening attendances at our Cross Street Chapel, Manchester, have averaged quite 500 during November. On November 30th there were 650 present.

Wednesday, December 10th was the Centenary of the birth of George Macdonald, Universalist and author of "Robert Falconer" and other well-known books.

A successful Re-union of friends was held at the Halliwell Road Unitarian Church, Bolton, on the occasion of the 25th Anniversary, December 6—7.

Alderman James Storrs, J.P., of the Dukinfield Old Chapel is re-elected Mayor of Stalybridge, and Councillor A. E. Grundy, of the same congregation is elected Mayor of Dukinfield; the Chapel secretary, Mr. F. Denby, Ashton, has been elected to Dukinfield Town Council.

LITERATURE notices in type are held over for February issue, with other matter.

An appreciative sketch of Rev. W. L. Schroeder, of Mill Hill Chapel, Leeds, appeared in the "Leeds Mercury," of November 12th, under the heading of "The Man in the Pulpit."

Two thousand people attended the annual united service promoted by the Unitarian Laymen's League, held in the Ulster Hall, Belfast, Sunday evening, December 7th.

MINISTERIAL CHANGES. — Miss Mewhort has been publicly welcomed to her ministry of the Banbury Unitarian Church, November 18th; Rev. S. T. Pagesmith, has received public farewell presentations on his removal from Hastings to Ilford; Rev. A. H. Shelly, has been presented with a cheque for £57 at a farewell gathering of his late congregation at Cradley, December 4th; Rev. J. Yeomans appointed to Cradley Chapel will conclude his Dover ministry early in January; Rev. John Hinkins, M.A., has been appointed as Minister at the Dingley Place Mission London.

THE NEW YEAR.

What say of the New Year?
What signs of right good cheer?
The sun will shine and gladness bring;
The winds will blow, the birds will sing;
And joy and grief will mix their strain
Of happiness and mirth and pain,
To shape our lives, to make us wise,
To see the good that never dies.

What hopes of the New Year?
What can there be to fear?
The trials will not slay our faith;
And love and truth will conquer death.
The soul will grow in virtue's might
By perseverance in the right;
The discipline of joy and pain
Will be the spirit's strength and gain.

What fruit of the New Year?
What harvest will appear?
Another journey on the way,
To win the joy of perfect day;
To conquer self, to banish wrong;
To make of life a grand sweet song;
By motive pure in God's clear sight,
To find a heaven of pure delight. H.

A Challenge.

The following letter is sure to be of interest to our readers. The Editor will be glad to receive answers to the inquiry it contains. "Can our Church make bad men good? Has it any record of having lifted fallen women on the road to virtue, or changed the lives of desolate men?" These are the queries that constitute a challenge. It is admitted that Unitarianism makes good men better. But what is meant by "good men" who can be made "better?" Obviously the implication is that what are considered "good" are still far from perfect, and are converted by their Unitarian faith to a "better" life. Goodness is a matter of degree. There is some "bad" we are told in everybody, and some "good" in everybody. The sin of the sinner is the "bad" that is in him, but apart from that there is good in him. He is good in some way, and it is acknowledged that our faith is able to make him better because it does make men and women who are good in any way, better. Undoubtedly all human beings do wrong sometimes, and they are "fallen" men or women in that particular fault, and the influence of our religious faith does produce "trophies of grace" in those who embrace it. The reputation of Unitarians generally in human affairs; their standing as regards honour and uprightness of character, bear positive witness thereto. What have our readers to say? Here is the letter:—

Dear Sir,—

A not unfriendly critic of Unitarianism recently made this statement to me:—"I can quite see that your Religion makes good men better, but can it make bad men good? Has your Church any record of having lifted fallen women on the road to virtue, or changed the lives of dissolute men?

And I found it difficult to reply. I know, as also does the questioner, that worthy men are made more worthy still, and that lives (such as you review in our magazine from time to time), shine for our encouragement and emulation; but can we boast what other Schools of Religion call "trophies of grace."

That there is in the Unitarian Faith power to do this, I am convinced; if it has, or is being done, I would like enlightenment, for my friend's question is something in the nature of a CHALLENGE.

Shall I be deemed presumptious if I suggest that vigorous out-of-door preaching, supported by devoted workers in the coming summer could prove that we have the BEST message for broken humanity, and enable us to answer such questions as were put to me, "in the affirmative."

Yours faithfully,

T. WILDMAN.

DEATHS.—Mr. Henry Cox, Blackpool, November 8th, 68; Mrs. Clifford Osman, Croydon, November 24th, 42; Mr. Frank Hepworth, Blackpool, formerly of Oldham, November 19th; Mr. George Reeve, Catford, London, November 20th; Miss Hannah Hazelden, Lancaster, late of Bolton, November 22nd; Miss Catherine Jones, Shrewsbury, November 30th, 72; Isabel Maclean, widow of Sir W. B. Bowring, Liverpool, December 3rd, 85; Mr. Thomas Carey, Ipswich, November 28th, 80; Dr. John Beard, Edinburgh, December 2nd, grandson of the late Rev. Dr. J. R. Beard, 66; Mr. John Slater, B.A., Hampstead, December 1st; Mrs. Edgar Whiteley, Longsight Manchester; The Rt. Hon. William D. Andrews, LL.D., Dublin, December 3rd, 93; Miss Katherine McAlister, Holywood, Northern Ireland, December 10th, 82; Mr. Charles Lodge, Croydon, November 17th, 83; Dr. Ernest J. Schuster, K.C., London, December 10th, 74; Dr. Blake Odgers, K.C., LL.D., Finchley, London, December 16th, 75.

A Bazaar Cafe Chantant was held by the Northampton Unitarian Church, November 27th, and opened by Sir John Brunner.

"COME, LET US WORSHIP AND BOW DOWN."

Bow down, my soul, with all the souls of men,
And worship Him whose presence fills all space,
Who lives in farthest worlds beyond thy ken,
And yet within thee makes His dwelling-place.
There, in the vast beyond, thy voice He heeds,
Whether thou sing His praise or humbly pray:
Thou canst not tell Him of thy love or needs,
But He attends and hears what thou dost say;
And near thee and within thee, He can see
The inmost secret of thy least desire,
And what thy trembling will would shape for thee,
And all the good to which thou dost aspire.
Bow down! and though thou utter but a word,
His name, thy praises and thy prayers are heard.

William C. Hall.

Peace Through Unity

There can be no real (international) reconciliation unless we realise that we are essentially one, and that in not being one we are breaking a divine law which demands unity as the price of peace; we are dependent upon one another, inextricably involved in one another's welfare. That hatred and strife are the manifest breach of the divine inherent law of life has been illustrated by the events of recent years. The reverberations of hatred and disunion have been felt all round the world. It was not merely among the nations which took part in the war, but all humanity has felt the shock. A class warfare injures men in the same way. It is ignoring the fact of the Unity of Man—that in injuring another, we are injuring ourselves—that hatred and violence tear asunder the organic structure, and leave bleeding wounds, and the whole body of humanity is weakened and injured.

We are all one in God, made for one another, made for peace, not of the passing kind. We are a divine community, belonging to each other, needing each other, organically one with each other; and that fact claims from us that to fulfil ourselves we must help others to fulfil themselves. It is true of nations and classes, and individuals, that he who seeks to save his life shall lose it. To seek our own gain at the expense of others is to lose our own soul.

Rev. Henry Gow, D.D.

Scriptural Unitarianism.

I.—INTRODUCTORY:—INSPIRATION.

The object of these brief notes is to show that the teaching of the BIBLE is Unitarian throughout; hence it will first be necessary to explain the true meaning of INSPIRATION. The old theory that inspiration means infallibility is once more raising its head in many quarters, especially in America where the "Fundamentalists" just now are exercising great influence. Moreover their principal contention holds wider sway over a multitude of minds in England than clearer thinkers are willing to admit. It may be summed up in the saying of a past generation that the writers of the BIBLE were "God's pens," who were obliged to write down His exact words without using a single thought of their own. The holders of that theory were, and are compelled to have recourse to many mental gymnastics to explain contradictions in thought and statement, which abound through the sacred pages. It is fundamentally unsound in itself unmindful that the BIBLE consists of a great human library written, as men usually write, when they have got something of importance to say, and under a strongly controlling impulse to write it down for the benefit of their fellows.

What then is INSPIRATION in its simplest and broadest sense? It is just this impulse to think great thoughts, and express them in great words, which God breathes into the soul of his children. By it they are able to give a revelation of God as He shows Himself to them in their inmost beings. This revelation is in itself progressive from lower to higher conceptions of the character and being of God. But it is the product of human thinking under the influence of the Spirit of God. It is expressed in human terms and in human imagery, like every other kind of human thought, whether in poetry, literature or science. Just as inspiration sets the human mind thinking on the relations of man to God, the consequent revelation of that thinking is limited and fallible, because the mind of man is limited and fallible. The greatest thinkers of one generation may be ahead of the thought of that generation, but they will still be liable to error, and their ideals will be the starting-point for clearer revelation given by those who follow them.

Inspiration then is the stirring in the human spirit prompting to high thinking and the desire to share that high thinking with others. That comes from the Spirit of God; but the spirit of man by

God's grace is left free to think his thoughts for himself, to interpret his emotions in his own language, which is conditioned by the thoughts and limitations of his own age, though the divine impulse does stir him to overleap those limitations. When the Hebrew prophet, that is "the inspired man," says " Thus saith the Lord," he means that " the Lord hath moved me to speak my message to you ;" but the words are his own, the thinking is his own, the message is his own. The impulse to think and speak has been breathed into the spirit by the Spirit of God. What the Society of Friends calls the " Inner Light " has shone in his soul, helping him to see a little more deeply into the nature and being of God. The results of this clear shining are expressed in his own words, in his own thoughts, and are subject to human error and human limitation.

The BIBLE read with this idea of inspiration firmly gripped is seen to be a great human library treating largely of the relations to God in the history of one nation, which gradually became universalised in the teachings of the literary prophets, and are seen at their fullest and holiest in the life and teaching of Jesus. The inspiration is constant, the consequent REVELATION is progressive. Final truth was not revealed to Moses or Isaiah. Isaiah saw further than Moses, just as Jeremiah saw more deeply into the heart of things than Isaiah. But the growth received its crown in the teaching of Jesus of the Fatherhood of God and the Brotherhood of Man. Thus the BIBLE is HOLY because it records man's struggles toward the light, his many failures, and his abiding victory.

The Unitarian Women's League. By Miss E. JOHNSTONE

A HAPPY NEW YEAR TO ALL. May the Women's League carry out most faithfully in this New Year of its life the three objects of our League, taking as the motto for the year the three words Fellowship, Service and Love. Many branches have been and many still are working for Bazaars and Sales of Work to aid the finances of their Churches and Schools. This is strenuous work in these times, but much real League work too can be introduced into these gatherings. To finish a good afternoon or evening's work of sewing and knitting with 20 or 30 minutes of relaxation is well spent time.

A song or two with a chorus, the monthly letter read, some fellowship work recorded, a five minutes talk, or some short article of interest read aloud, a dance around the room, or a game —say " General Post " or " Muffin man," or something equally frivolous and full of movement and merriment, closing with our beautiful League Hymn will send every worker home feeling brighter and better for having met together.

One of our branches held a social evening to which the Laymen's League and friends were specially invited. Old-fashioned songs with choruses—" My Grandfather's Clock," etc. were sung, a little dialogue from Dickens, a word game, balloon, handball, " General Post," " Musical Arms," more songs and refreshments, and all the 70 old and young who were present, expressed themselves delighted with the old-fashioned merry evening they had so much enjoyed.

ACCRINGTON AND NEIGHBOCRHOOD BRANCHES met on November 29th at Accrington. Mrs. Holden, of Blackburn conducted the service, and gave an address on " Our Inheritance," in which she specially pointed to the duty of the present generation leaving a worthy heritance to the coming ones. Mrs. Coleman of Burnley, presided at the annual business meeting held after tea. The Secretary's report and statement of accounts was most encouraging. The individual branches gave interesting reports of their efforts, and officials for the New Year were elected.

Mrs. Hargreaves, of Padiham, transported her hearers across the Atlantic, in her wonderful story of her League Alliance visits to the United States, Australia and New Zealand.

Cordial thanks for hospitality received, and to Mrs. Holden and Mrs. Hargreaves were accorded.

MOSS SIDE, Manchester are in difficulties, and passing through a depressing time. Owing to debt and the need for repairs and decorations the congregation will have to do without a Minister for some time. A policy of rigid economy will have to be adopted, and under the leadership of Miss Livesley a Visiting Committee is being formed with the objects of getting free from debt, and putting their Church in order. This sounds like an S.O.S. Wont branches please answer it?

THE MEMORIAL HALL CLUB, Manchester, is open to members of Congregations and Sunday Schools at a subscription of only 5s. per year. For two members of a family 7s. 6d., of a whole family 10s. Forms for membership can be had at the Hall, or from the secretary, and if more members would join it would strengthen the hands of the committee in supplying more comforts to the club room, and more adequate accommodation in other directions. This is a S.O.S. invitation for the New Year, beginning on January 1st.

In the death of Lady Bowring—widow of Sir

W. B. Bowring, Bart., of Aigburth, Liverpool, the Women's League has lost one of its early Presidents—1910-1911. She died in her eighty-sixth year, having won the respect and affection of many by her gracious personality and generosity.

Leeds District League of Unitarian Women.

The seventh quarterly meeting of the Leeds District League was held at the Chapel-lane Unitarian Church, Bradford on Saturday, December 6th, 1924. About 100 members attended, representing seven branches.

At 3.30 a Devotional Service was conducted by the Rev. Ada Tonkin, who preached from the words of Jesus "What do ye more than this." Mrs. Tonkin said: Jesus never took existing institutions for granted, but, while seeing the good in them, always sought for something more in keeping with the Father's Will. To live up to one's highest self leads almost inevitably to conflict with contemporary thought and authority. To stand firm for one's ideals is not easy, it ment the Cross for Christ, the stake for Latimer and Ridley, but the world to-day is infinitely richer on account of their fearless devotion to truth. Our spiritual ancestors lived in the midst of a religious system undermined by authority, and it is by the valiant stand they took for a higher way of life and a more honest mental outlook, that we are freed to-day from the domination of authority, and the world to-morrow will grow more God-like in the measure that we as Christians emulate their heroic example.

After tea the President (Mrs. Schroeder) presided, and in alluding to a recent visit to a beauty spot in Wales, spoke of the great need of promoting a stronger civic sense in our large communities, which would insist upon purer air by the elimination of smoke, and better conditions of living generally for the dense populations of our industrial towns. She then called upon the Rev. Ada Tonkin to give a paper on "League Ideals and Duties."

(a) The Co-operation and Fellowship of the Women of our Churches.

Mrs. Tonkin enumerated the three main purposes of the Women's League, as,—

(b) The service of our individual Churches; and the group of Churches, of which they are a part.

(c) The development of the intellectual and spiritual both of individuals and the group of individuals known as the Churches.

Taking these ideals, — Fellowship, Service, Mental and Spiritual Development:

Christian religion stands definitely for the idea of fellowship, and St. Paul spent much time and energy in trying to teach the early Christians the importance of living together in unity.

The closer linking up nowadays of all countries by improved means of inter-communication, almost forces one to see the inter-dependence of mankind, though unfortunately this has not necessarily meant peaceful and helpful relationships between the nations.

Mere physical proximity is only the shell of the structure, and the unifying principle is a Spiritual one.

The essential thing of every group is the underlying spirit. In a family group each has a different function to perform, but each is essential to the complete harmony of the whole.

Members of the Women's League are pledged to this idea of true fellowship, which can be expressed by attending its meetings, and taking part in the discussions ,and by fostering in all ways the spirit of friendliness one with another.

The Women's League has given loyal and practical service to the Churches in many directions. It is generally first to proffer its aid when occasion requires. It is needful that our Churches should be kept on a sound economic footing, and the League members render great help in this direction in the promoting of Bazaars and other similar enterprises. These may seem unimportant services from a spiritual point of view, but Sewing Meetings, if conducted in the right spirit, may become centres of real fellowship and great spiritual help may accrue from them.

Another form of service, simple in itself, but which would greatly help the Minister, is to welcome strangers who come to our services, and help to overcome the verdict often passed upon us that we are a cold and unresponsive group of people.

But to serve adequately and to help others to a more spiritual view of life, our own lives must be developed; the world needs a truer perspective of the values of material and spiritual things. To raise the standard of life for the poorer ones amongst us is a worthy ideal to strive for, but we must never forget that we are immortal souls, and that above all we should cultivate and enlarge our personality so that it becomes more God-like, by joining in worship, by coming together for mental and spiritual inspiration, and by taking advantage of our opportunities to read books inspired by great men and women.

As members of the Women's League there are great services which we can render to our day and generation, if we keep constantly before our minds the great principles of our Society, and consistently try to transform those principles into duties to be done.

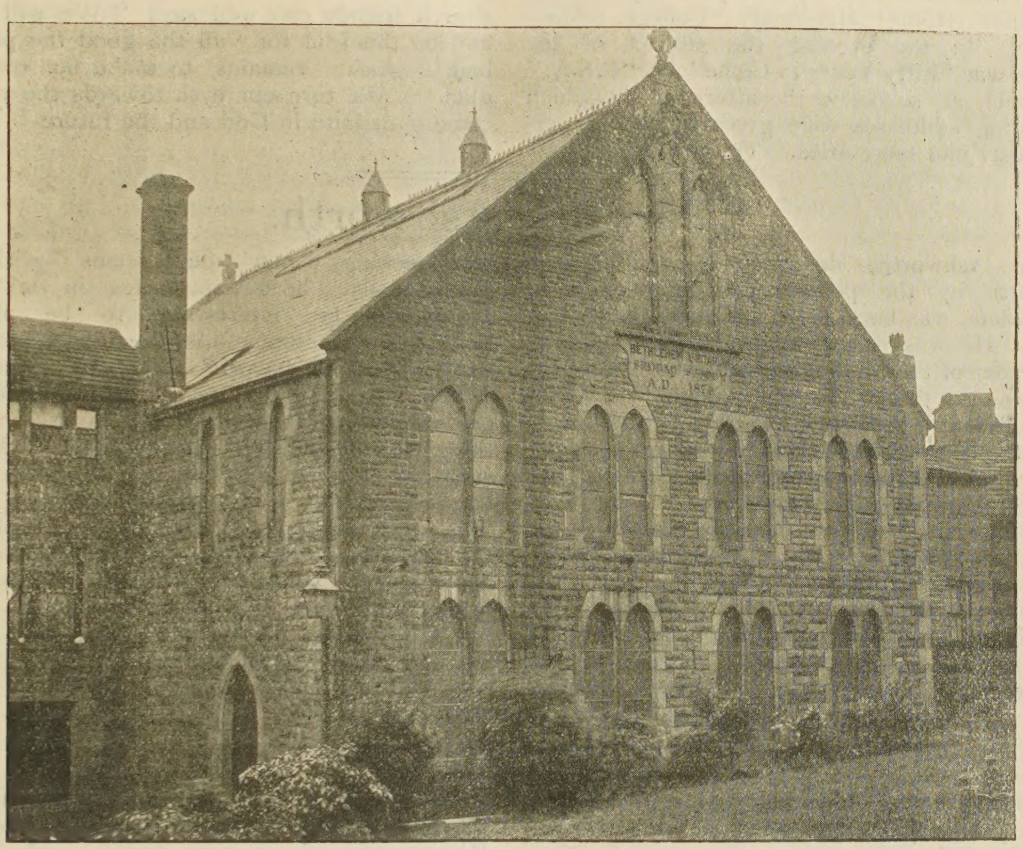
Votes of thanks were accorded to the speakers and for hospitality.

Date of next meeting: Saturday, February 28th, 1925, at Leeds.

HELEN H. EAGLETON. Hon. Sec.

Bethlehem Unitarian Sunday School, Newchurch.

Jubilee of the Opening of the present School Buildings 1874—1924.



The Jubilee of the Bethlehem Unitarian Sunday School, Newchurch, Rossendale, Lancashire, was celebrated on Saturday and Sunday, November 15th and 16th last. It began with a Re-union of Past and Present Scholars and Friends in the form of an "At Home" at which Miss A. A. Haworth, the Sunday morning school superintendent gave the principal address, and Alderman J. H. Lord, J.P., of Bacup, who had been connected with the school from infancy presided. This was followed by a tea and a Conversazione in the evening, when several old scholars related their reminiscences of past years in the school. The schoolroom was crowded with assembled friends.

The Newchurch congregation was founded in 1806. It came out of Wesleyanism with Rev. Joseph Cook, who was expelled from the Wesleyan Conference in that year for a mild form of heresy, as Minister in Rochdale. "Cookite" congregations were established at Rochdale, Todmorden and Padiham. They were afterwards called Methodist Unitarians, or Unitarian Methodists. The original Church building of the Newchurch congregation was erected in 1809. In 1811 Joseph Cooke died. The Church now in use was opened in 1865, and the older building was then used for Sunday School purposes, but was later enlarged and transformed into practically a new building adapted for increasing needs, and re-opened for use in 1874, fifty years ago,—hence the present Jubilee celebrations.

An old scholar described the earlier days of the Sunday School as it was 62 years ago. He said: "In those days they had a little writing, arithmetic, then twenty minutes reading. Before Chapel time they had about ten minutes so that they could stretch their legs on the flags outside the school, with always some one at the gate to see that they did not stray away. The scholars were at School and Chapel from 9 o'clock until 12, and after dinner were back again at the school by one o'clock, or else they had no marks."

The Rev. J. Morley Mills, resident Minister, conducted special Re-union services on the Sunday, preaching in the morning on "Fifty Years Past," in which he mentioned that "during the

last half century three men went from our school into our ministry." The reference was to Revs. J. J. Wright, Alex. O. Ashworth (Belfast), and H. H. McLachlan, M.A., D.D., Principal of the Unitarian Home Missionary College, Manchester In the evening the subject of the sermon was "Fifty Years to Come" A "P.S.A." was held at school in the afternoon, at which interesting addresses were given by past superintendents and secretaries. At all the meetings and both services there were crowded attendances, and the proceedings were of a most inspiring nature. There was special music at each event. In the words of the Minister the Newchurch friends can well say: " We will rejoice and be thankful for ' all the good the past has had,' which ' remains to make our own time glad.' We turn our eyes towards the years to come with faith in God and the future."

" Parson " Ashworth.

John Ashworth, described as " Parson " Ashworth by the people who knew him in Rossendale, was born 1779, and died March 1st, 1851. He was first a Wesleyan, and became the Leader of the Methodist Unitarian Movement in succession to Rev. Joseph Cooke, from 1811, onwards, and he had much to do with the founding of the original Sunday School at Newchurch. He was a man of little learning, but an earnest preacher. An account of our Newchurch movement in the "Historial Sketch of the North and East Lancashire Unitarian Mission and its affiliated Churches," page 107, gives the following description of him, alluding to the portrait of which our front page picture is a copy, — " His portrait hangs in the schoolroom at Newchurch — a homely, honest, truth-seeking man he seems with his old-fashioned horn spectacles in his hand. It would be interesting to be able to look through Parson Ashworth's ' specs ' on that old-fashioned world of 60 or 70 years ago. A man who gave his life for them without hope of any pecuniary reward must have seen something very beautiful in his little flock. If those silent lips could speak what a story he might tell transfigured in the light of eternity, of the toils and struggles, the hopes and ambitions, the yearnings and prayers of long ago. Perhaps some day we shall listen to his story. Before he passed away at the age of 72, he had laid the foundation deep and secure of a Church that has never looked backward."

Unitarianism.

What is the " Unitarian " Movement? It stands primarily for the belief in the undivided UNITY OF GOD in one Person only—One God, who is the Creator of all things and the Father of all mankind, who is the only proper object of Divine Worship, and beside Him there is no other Being or Person that can rightly be called God. This Unity of God the Universal Father, implies the UNITY OF MAN, the Natural Brotherhood of God's human family, One Humanity; also THE UNITY OF ALL TRUTH the expression of the Divine Will revealed through human experience, through Religion and Science, and in all possible ways; THE UNITY OF RELIGION in all forms of Righteousness; and THE UNITY OF MAN WITH GOD as the end and aim of Religion, and the one destiny of all men in an immortal life here and hereafter. These are some of the Great Unities of the Unitarian Faith.

Gandhi, the great religious reformer says in " Young India," quoted by Chicago " Unity " " My regard for the life of Jesus is indeed very great. His ethical teachings, his common sense, his sacrifice command my reverence. But I do not accept the orthodox teaching that Jesus was or is God incarnate in the accepted sense, or that he was or is the only son of God. His sacrifice is a type and example for us. Everyone of us has to be ' crucified ' for salvation. . . . Needless to say, I do not regard the Bible as an infallible record of the life and teaching of Jesus. Nor do I regard the New Testament as God's own word." This is in agreement with our Unitarian position.

Unitarianism stands for, amongst other unities,—the Unity of Man, or in other words—Universal Brotherhood. Humanity is One. All nations are in each other's keeping, dependent upon one another,—parts of one whole. The old motto of the French Revolution begins at the wrong end: " Liberty, Equality, Fraternity." There is no liberty without fraternity or brotherly relations; there can be no equality of opportunity—the only equality desirable—without fraternity. With fraternity liberty and equality of opportunity come as its natural results. Fraternity should be our aim, —the organisation of brotherly conditions everywhere,— in the Churches, in the community, in the nation, and in the community of nations. The Church should lead the way. Why not?

For the Children. By Rev. H. FISHER SHORT.

A MESSAGE FOR THE NEW YEAR.

My dear little chums.

Instead of a story, I'm sending you a letter.

Sir Peter Pan Barrie has been talking again, and whenever he talks, all the peterpanlets just have to listen. This time, he has been talking about walnuts which are very different things from chestnuts, about which he doesn't seem to know anything. Chestnuts he leaves to those who—well, to those who know nothing about the Never Never Land, where there is nothing stale, not even a story. But this is a digression—a horrible word that means. I'm woolgathering and forgetting that I'm supposed to be writing a New Year letter to my many nieces and nephews.

Well, then, here goes, again! When Sir Peter Pan B, was busy cracking his walnuts, I stole one—oh, he wouldn't mind a bit; because I'm going to share it with you. And, besides, he himself had just borrowed it from somebody else for the great occasion.

It is a Spanish proverb which says, "God gives us walnuts when we have no teeth to crack them."

Funny, isn't it? Fancy saying to a toothless old dear of eighty, "Here's a bag of lovely walnuts for you!" I doubt if the dear old dear would be just bursting with "Oh, thank you so much; there's nothing I like better." Do you? And, yet, as Sir Peter P. B. and all his merry tribe know, you have to crack a nut to find out what's in it. That's what he did, and what I now propose to do. As some of my numerous nephews know — with nieces, it's different; nieces, I'm told, are nicer—it is the most aggranoying, when you are at a Christmas party. and you've stuffed yourself with a number of things as full as the Christmas turkey, and your smiling hostess says, "Tommy, dear, I'm sure you would like a piece of this lovely cake." You would, of course; but there isn't a spare corner left, and you couldn't make one, if you stood up, or even tried to dance a horn-pipe which, of course, you couldn't even if you knew how.

The Spanish proverb means that and lots of thats like it.

Even Jesus, who knew ever so much more than the world has had time to learn, seems to have known all about this Spanish proverb. Look up, Luke xii, 16—20, and you'll see.

And, yet, as Sir P. P. B. told the happy people of Dumfries, the proverb is only half true. When it is both halves true it is usually our own fault.

And here, at last, is my message, God is about to give us a walnut we can all crack, if we will. It is called 1925. Everybody's Uncle C. Barrie offered a new definition of genius. It was to know how best to crack your walnuts. If you ask God to bless you with that kind of genius I know how he will answer your prayer. He will send you to learn of Jesus. And whoever does that always has a Happy New Year. With heartiest good wishes,

Your always happy

UNCLE FISHER.

Pioneers

Adam Duff was burnt to death at Dublin, 1326, for denial of The Trinity. John Wiclif did much towards the close of the 14th century to break down the popular faith in ecclesiastical creeds. He made his appeal to the Bible as the one ground of faith and asserted the right of every instructed man to examine the Bible for himself. John Colet, at Oxford (1499) resolved "to fling aside the traditional dogmas"—"and to discover a rational and practical religion in the Gospels themselves." Erasmus in issuing the first printed Greek Testament (1516) omitted the "Three heavenly witnesses" (I John, v. 7.) so much relied upon as a proof text of the Trinity, he considered it to be an interpolation.

Rev. John Cooper, appointed to be master of the Crypt School at Gloucester when Bidle was dismissed from it, became a convert to Bidle's views and on his ejection from the Church in 1662 was elected minister of the Unitarian Meeting House at Cheltenham. The parish register of his death (1682) entered him as "Minister of the Unyterian Conventicle."

The Athanasian Creed, composed by an unknown author was not known in the churches until the 6th century. Bishop Pearson could not find that there was any mention of it before about the year 600 A.D. This development of doctrine due to the influence of Pagan philosophy was a great departure from the simplicity of the Gospel as found in the Scriptures. Unitarianism, and not Trinitarianism, is the Christianity of Jesus.

National Unitarian Temperance Association.

Hon. Secretary: Mr. E. F. Cowlin, 53, Lewisham Park, London, S.E. 13.

A NEW PROSPECT IN STUDY OF ALCOHOLISM.

The John Ryland's Library of Manchester, whose quarter century has just been celebrated, has one very rich section, the Althorp Library of 40,000 volumes, but as the whole library contains about 300,000 books, if numbers alone were counted this famous section would only be regarded as about one eighth of the whole. What is wanted to realise the value of the library and of the Althorp section of it in particular, is some means of classifying its books so that its great richness in rare and precious masterpieces can be seen. It is only when this is done that it is seen how much richer the Ryland's Library is than most other libraries which have less than half a million volumes. Mere numbers of books express very little.

The Bach family is usually recognised as the great musical family of the world, as the Darwin family is of science, but it would not be difficult to find other families with as many members in them who were fond of music as in the Bach family, or as many who were fond of science as in the Darwin family, but it is the Bach quality which makes the Bach family supreme and, apart from the Wedgewood and other connections, what gives uniqueness to the Darwin group is its three giants, Erasmus and Charles Darwin, and Sir Francis Galton. It is the Darwin quality which makes the Darwin family supreme.

Counting " noses " or " hats " is not the best way of estimating even mass effects, and mere number, whether of books, people or incidents, tells one very little in the way of information.

Supposing in a town of ten thousand people during the Great Plague of the seventeenth century, it was stated that upwards of five thousand died of this disease, the fact to a medical historian would be much less important than a faithful day-to-day account of one single patient. Indeed such a personal account would be almost priceless, especially if the outset and close of the disease were as carefully described as when the disorder was at its height.

Mass statements are impressions in the early and ignorant developments of movements and inquiries, but in the end the real advances are made when those of quality can be determined. The study of alcoholism is passing out of its mass phase and entering into its quality one, this must be one of the most significant aspects of this century's research on inebriation. The recent special Alcohol number of THE PRACTITIONER (October, 1924), illustrates the beginning of this change very clearly. Sir Frederick Mott is not satisfied when he finds a history of inebriation in a certain given proportion of Asylum patients, he finds in ordinary hospital patients often far graver signs of alcoholic diseases, but without their minds having been rendered insane, and therefore he concludes that unstable minds suffer more from drinking than stable ones do. Sir Frederick Mott's question of " Who are the unstable?" will be carried much further, as the next inquiries will ask how many minds of mental instability are there, and are they all bad? But here is one beginning of a quality study of alcoholism not a mere quantity statement of its distribution. Mott also seeks to find out what are the genuinely deteriorative changes of the brain and mind, resulting from the use of alcoholic drugs. WHAT is in fact an alcoholised mind? But no inquiry would stop there, and another writer, Sir Purves-Stewart tries to group narcotics in the order of their severity, tobacco as the mildest rising through alcohol absinthe, morphine to cocaine, while Professor Starling gives illustrations of different kinds of heavy and light alcohols, and their different lethal and disease effects on the human and other animal bodies. Thus a study of the alcoholised types of mind will be followed up with studies of alcoholising and narcotising substances, and the EN MASSE study of the problem will pass away. And as Sir Arthur Newsholme points out the lack of figures to record the " social distribution of drinking " in the various classes and occupations of the community, it may be said that the " counting noses " or mere numbers view of the alcohol question will ere long be of the past. The study of the temperaments of the drinker and the non-drinker ; of the strength and varieties of different kinds of alcohol, and their relations to other narcotics ; and lastly the types of occupations which form indulgence will be inquired into. The passing of this EN MASSE view ; the way modern inquirers are feeling after a qualitative approach to the problem, this is one of the lessons which can be read from the attentive study of this most recent *Alcohol Number of " THE PRACTITIONER," and such a change of approach should be of enormous interest to all religious and political minds.

J. LIONEL TAYLOR.

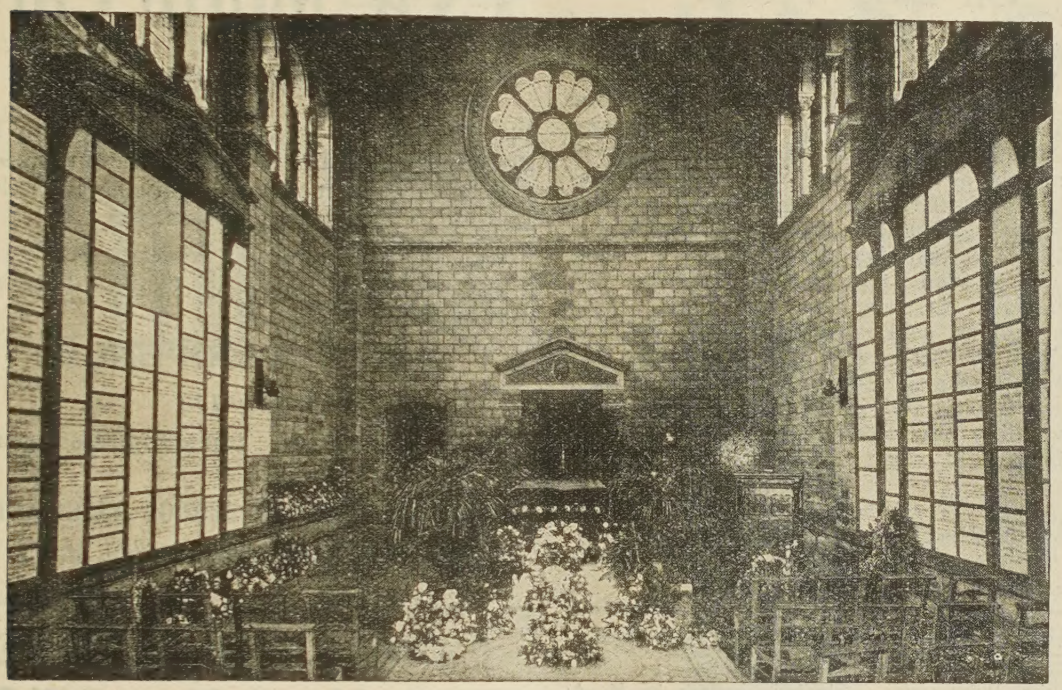
*An earlier number was published in November, 1902.

The Todmorden Unitarian Church has issued a beautiful Card Calendar with picture of Church interior, and information of time of services, etc.,—for hanging up in the home. Other Churches may take note.

The Manchester Crematorium,

BARLOW MOOR ROAD, CHORLTON-CUM-HARDY.

Four Miles from Manchester. *Tram Route: No. 46 from Piccadilly.*



INTERIOR VIEW—MANCHESTER CREMATORIUM.

CREMATION.

CREMATION is a real and serious reform and should receive the consideration of every thinking person.

Removes all possibility of being buried alive.

Effects rapidly what nature intends. The body does not putrify slowly, but is disposed of in the most wholesome manner.

Methods adopted are open to the minutest investigation.

Avoids the perils of earth-burial, which is a source of danger and infection, and involves the setting aside of good and useful ground for cemeteries.

Those who desire a beautiful final resting-place should realise that the disposal of ashes offers greater facilities than does a body.

If a section of a grave-yard were exposed for everyone to see, burial would be universally abandoned.

Our loved ones are freed by Cremation from the horrid corruption of the grave.

No claim has ever been made for Cremation that cannot be substantiated.

Those who become members of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s. 0d. All particulars may be had from Mr. Piggott, (address below) or from the Secretary Cremation Society of England, 52, New Cavendish Street, London, W.1. Telegrams "Crematorium, Wesdo, London." Telephone, Mayfair 2836.

Visitors take a Circular Route No 46, "Southern Cemetery" Electric Tramcar from Piccadilly right to the gates of the Crematorium. Admission to Crematorium, 3d. each. The Superintendent will explain everything.

The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 56, MOSLEY STREET, MANCHESTER.

TELEPHONE—CITY 3896. TELEGRAMS—"INCINERATE, MANCHESTER.

A : :

Church Calendar

On Easy Terms.

A minister said: "It costs my church 30s. a month for our four-page leaflet calendar to give away, and yet you can supply 100 copies of the Magazine with a Calendar cover having two columns of front page local calendar matter fresh every month for 14s. 6d." That minister consulted his Church Committee, with the result that they adopted the "UNITARIAN MONTHLY" with Calendar cover, at a saving to the church funds, and sold the Calendar with the Magazine at one penny per copy. One hundred copies sold, producing, say, 8s., can bring down the net cost of Calendar to 6s. 6d., and the Magazine gives it additional value as a good missionary and propagandist agent, and local standing advertisements on back page of Calendar would clear all costs and leave a profit.

Why should not your Church thus profit both ways by the adoption of the "UNITARIAN MONTHLY" with Calendar cover?

Central Postal Mission and Unitarian Workers' Union.

Unitarian Publications, including Sermons by R. A. ARMSTRONG may be had free, also catalogue of books on loan, and information on Unitarianism.

Apply by letter to the Hon. Secretary:
MISS FLORENCE HILL,
40, Frognal Lane, Hampstead, London, N.W. 3.

The Christian Life and Unitarian Herald.

ONE PENNY WEEKLY, from all Newsagents and Chapel Keepers.

Subscription (by post), 6s. 6d. per Annum to all parts of the world **DISPLAYED ADVERTISEMENTS**—5s. per inch; Births, Marriages, &c., 2s. 6d. (minimum) three lines, 6d. each additional line; Miscellaneous (prepaid) Situations, &c., 2s. (minimum) three lines, 3d. each additional line, per insertion; Church Calendar, 10s. per annum for three lines. Special quotations on application. Published every Friday afternoon.

Cheques and P.O. Orders to be made payable to—
THE MANAGER, "CHRISTIAN LIFE."

All orders for advertisments should reach the Office, 5, Fetter Lane London, E.C.4, not later than Thursday in each week.

THE INQUIRER.

A Journal of Free Religious Fellowship and Organ of Unitarian Christianity.

It contains Notes of Current Events, Reviews of Books, Articles and Discussions of Special Interest to all adherents of the Liberal Movement in Religion and Social Ethics, Reports of Meetings Denominational and General News of Unitarian and Kindred Churches.

Every Friday, from Newsagents. **Price Twopence.**

Yearly Subscription 13s. to all parts of the world.

Editor: Rev. W. G. TARRANT, B.A.,
Publishing Office: 13, Bream's Buildings, London, E.C. 4.

NOW READY.

THE

S.S.A. Motto Card

FOR 1925.

The Picture has been specially painted by MR. VICTOR COOLEY for the card, and represents a Knight and his companions arising from slumber, illustrating ROMANS XIII, 12.

Beautifully printed in 3 colours, Size 9 x 4¾, with cord for hanging. Each copy supplied with envelope.

PRICE TWOPENCE

(Postage 1d.)

50 for 8/- (postage 9d.) 100 for 15/- (postage 9d.)

London: THE SUNDAY SCHOOL ASSOCIATION,
Essex Hall, Essex Street, Strand, W.C. 2.

LAWRENCE HOUSE

1 Essex Street, Strand, W.C.2

HOSTEL intended especially for the younger men connected with our Churches who have occasion to visit London. Bed, 2s. 6d. a night, 15s. a week.—Write for bedroom or particulars to the MATRON.

THIS MAGAZINE

IS PRINTED AT THE

"Herald" Office, Ashton-under-Lyne,

WHERE A SPECIALITY IS MADE OF THIS CLASS OF WORK.

Printing of all descriptions.
Neatest Work. Lowest Terms.

THE UNITARIAN MONTHLY,

One penny, by post 1½d.; 12 copies 10d. post free; 25, 1s. 9d.; 50, 3s. 6d.; 100, 6s. and carriage. Local Calendar Cover at extra charge.

Rev. H. BODELL SMITH,
Newlands, Avenue Road, Belmont, Surrey, is at liberty to take Sunday Engagements.